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A COMPARISON OF INDIAN AND NON-INDIAN
VALUE ORIENTATIONS

by



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A THESIS

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled "A Comparison of Indian and Non-Indian Value Orientations," submitted by David A. Simonson in partial fulfilment of the requirements for the degree of Master of Education.

ABSTRACT

This study examined value orientation patterns of Indian and non-Indian residents of the Yukon Territory.

The study was based on the theory of dominant and variant value orientations developed by Florence Kluckhohn, who proposed that the answers to five common human problems which exist in all societies at all times are to be found in a limited number of different rank-orderings of value orientations.

A modified form of Gue's (1967) revision of Kluckhohn's interview schedule was used to obtain the value orientation patterns.

The instrument was administered to four groups; Indian students, Indian parents, non-Indian students, and non-Indian parents.

The data were analyzed utilizing both the "distance" concept developed by Caudill and Scarr (1962) and the Kolmogorov-Smirnov Two Sample Test.

Significant differences were found to exist between the value orientations of Indian students and Indian parents, Indian students and non-Indian students, as well as between Indian parents and non-Indian parents. No significant differences were found to exist between the value orientations of non-Indian students and non-Indian parents.

Social, educational, and political implications of these findings were considered.

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CHAPTER I

INTRODUCTION

THE PROBLEM

We are different than we used to be. The government has put us in a little box with a lid on it. Every now and then they open the lid and do something to us and close it again. We are a dying race. Not this generation but the next will die.

Willie Denechoan, Medicine Man,
Hay Lake, Alberta.

The problem investigated in this study has its origin in a dilemma faced by those involved in the education of the children of minority groups.

Basically, the dilemma consists of whether educational strategies should be devised that facilitate the assimilation of the children of native people, bringing them into the main stream of Canadian life, or whether strategies should be devised to help these children to reassess, preserve and rediscover their own cultural integrity so that they have the opportunity to integrate with the majority society as an equal but different people.

The problem that forms the basis of this study underlies this dilemma. The problem may be stated thus:

In any given area where identifiable cultural groups exist, are the groups culturally different according to some criterion that moves across cultural boundaries, and are the children of each group culturally similar to their parents?

THE PURPOSE AND SIGNIFICANCE OF THE STUDY

The purpose of this study was to compare value orientations as expressed by a sample of Indian and non-Indian residents of the Yukon Territory.

For reasons presented in the following chapter, the Kluckhohn theory of dominant and variant value orientations was selected as the theoretical basis of the study.

More specifically, the study was designed to provide comparisons of value orientations among the following four groupings:

1. Indian students and Indian parents.
2. Indian students and non-Indian students.
3. Non-Indian students and non-Indian parents.
4. Non-Indian parents and Indian parents.

Thus the study was designed to provide both within and between culture comparisons of value orientations.

This study was felt by the writer to be significant from three points of view:

1. It was (to the writer's knowledge), the first study of its type to be conducted in the Yukon Territory.

2. Awareness of, and concern over, the educational problems of the minority groups in Canada is growing. (Elliot, 1971).

3. The study represents an attempt to extend the Kluckhohn theory and method into yet another intercultural setting, with a somewhat refined instrument.

DEFINITION OF TERMS

Two terms are used in this study in a somewhat more precise manner than in common parlance, hence, specific definition of them is in order:

1. Indian--refers in this study to all those people of native ancestry who have or have had the legal status of Indian.

2. Value Orientation--refers in this study to:

. . . complex but definitely patterned principles . . . which give order and direction the the ever-flowing stream of human acts and thoughts as these relate to the solution of common human problems (Kluckhohn, 1961).

ASSUMPTIONS AND LIMITATIONS

Significant among the assumptions and hence limitations of the study are the following:

1. The items were similarly understood by all respondents.

2. The respondents gave valid responses to the items of the instrument.

3. The sample exhibited value orientations representative of the remainder of the population.

4. Gathering the data in a manner similar to that employed by previous users of the Kluckhohn methodology (i.e., by personal investigation), would result in the same levels of validity and reliability attained in previous studies using this methodology.

5. The Indian subjects of this study were selected from the Kutchin band. As such, the findings of this study may

not be generalizable to other Indian groups in the Yukon Territory or elsewhere.

SUMMARY

This chapter was devoted to a statement of the problem together with an explanation of the purpose and significance of the study.

The problem investigated in this study was whether or not, in a given area where identifiable cultural groups exist, differences in value orientation patterns exist between the groups, and among the adults and students of each group.

The purpose of the study was to investigate this problem in an intercultural setting in the Yukon Territory. The significance of the study was alluded to, but will become more apparent after a consideration of the related literature in the next chapter.

The Kluckhohn theory of dominant and variant value orientations was selected as the conceptual basis for the study, again for reasons that will become more apparent after a consideration of the next chapter.

CHAPTER II

A REVIEW OF RELATED LITERATURE

A WORLD PROBLEM

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations and shall further the activities of the United Nations for the maintenance of peace.

Section 2, Article 26,
Universal Declaration
of Human Rights.

The desire to improve and extend educational services to culturally disadvantaged groups in a society cannot be viewed as a problem unique to the Yukon or even to Canada. In England, for example, Holmes (1963) stated that "Acceptance of education as a basic right became one of the benefits promised to the masses in a post-war world in which imperialism was to be banished and all human rights respected" (p. 121).

Bloom, Davis, and Hess (1965) in the United States have suggested that "we are in the midst of such basic social change that it is appropriate to use the term 'revolution'." One of the areas of the revolution they identify as " . . . rising levels of aspiration of individuals and groups that have long been submerged or placed in marginal positions. These aspirations are for a larger share in the affluence of society and for the education which will make it possible" (p. 2).

A CANADIAN PROBLEM

Canada has been more fortunate than certain other countries in its dealings with its principal minority group (Waubegeshig, 1970). This has not been because Canadians have been wiser or more just than other countries, but because the Indians of Canada have been slower to become aroused and demand improvements in their status (Robertson, 1970).

The traditional policy in Canada (Hawthorn, 1967) has been to regard the Indians as wards of the state, to maintain them on reserves and to see that they did not suffer unduly from privation. The education provided has been geared largely towards the assimilation of the Indian population into the mainstream of the "white" society, with the underlying philosophy that "white" values are better than those of the Indian, and that it is the God-given duty of the white man to convert the Indian from his old ways and thereby "civilize" him (Waubegeshig, 1970).

The above-mentioned efforts of the white society to "civilize" the Indian have been pointed to (Walsh, 1971) as the prime cause of the current "Indian Problem," as they have been culturally uprooted from their past without finding a satisfactory mode of transition to the world of the whites. This has resulted in the Indian in Canada being virtually a person without a culture.

There are at present, however, unmistakable signs

(Cardinal, 1969; Steiner, 1968) that the Indian is becoming increasingly dissatisfied with the efforts of the larger society to make a "little brown white man" out of him, and hence the problem for Canada today lies in finding better ways in which the aspirations of these first Canadians for a better life can be realized.

STUDIES OF INDIAN ACCULTURATION AND EDUCATION

Many studies have been conducted in recent years related to the acculturation and education of the Indian. The following studies were selected as being of particular relevance to this study.

Bean (1966) and Sacher (1968) compared selected attitudes of various Indian and non-Indian student groups in Ontario and Alberta, respectively. Both writers found that some differences in attitudes existed between the Indian and non-Indian students, but that these differences decreased with school grade, suggesting that educational and social experiences might be related to decreased differences in attitudes.

Ray (1959) and Ray et. al. (1962) studied the history of native education in Alaska. The familiar profile emerged for the students--underachievement on standardized tests, non-supporting home background, age-grade retardation, early drop-out and inappropriate curricular materials. The writers also found several areas of value conflict existing between the Indian and non-Indian societies:

1. Present versus future time.
2. Fatalism versus active mastery
3. Egalitarianism versus outstanding achievement
4. Familial versus individualistic orientations

Wax et. al. (1964) in one of the most extensive studies of Indian education in recent years found a tendency for the Indian to preserve his identity as an Indian almost as though it were his last and most treasured possession. Thus, any attempts to change Indians into "whites" were likely to be rejected.

Hawthorn (1967) edited a massive, two-part study of the overall educational, economic, and political needs of Canadian Indians. From a comparison of the differences existing between the physical and psychological environments of the Indian and non-Indian Canadians, he concludes that:

The Indian child may have as much difficulty in understanding and becoming re-oriented to the world of school as do the school personnel in understanding why this child is different and what his problems are. The Indian child from the first day experiences few successes and many frustrations and lacks the ability to articulate his confusion and misunderstandings and so reduces his opportunities for resolving them. Negative self-images begin to emerge, reinforced unwittingly by teachers and peers. The alienation process becomes firmly entrenched, reaching its peak of negativism and despair about the fifth or sixth grade. The cumulative educational deficit increases with age.

SUMMARY OF KLUCKHOHN THEORY

The Kluckhohn Theory of dominant and variant value orientations rests upon three assumptions.

1. All people in all cultures meet a limited number of

human problems for which solutions must be found.

2. The solutions to these common human problems are neither limitless nor random, but fall within a limited range of "positions."

3. These solutions are not mutually exclusive. All alternative solutions are present to some degree in all societies. They are, however, differentially preferred, thus producing not only dominant value orientation profiles, but also numerous variant or substitute profiles.

In Table 1, the common human problems are set forth in the form of questions. To the right of each question in the Table is presented the value orientation area which describes the nature of the problem.

In each of the value orientation areas, Kluckhohn holds that there are three choices or positions, each of which represents a possible solution to the problem. The position which is held most strongly by an individual or a culture is said to be the dominant or first order position. The next best solution is termed a second-order position or variant, and the least preferred, a third order variant. The names of these possible positions within each value orientation area are set forth in Table 2.

A description of each possible value orientation position is also necessary in order to fully comprehend and appreciate the concepts being tapped by the instrument.

Table 1

COMMON HUMAN PROBLEMS AND VALUE ORIENTATION AREAS^{*}

Problem	Value Orientation Area
1. What is the modality of man's relationship to other men?	Relational
2. What is the temporal focus of human life?	Time
3. What is the relation of man to nature and to supernature?	Man-Nature
4. What is the modality of human activity?	Activity
5. What is the character of innate human nature?	Human Nature ^{**}

^{*} Adapted from Kluckhohn and Strodtbeck, (1961)

^{**} Kluckhohn did not test the Human Nature Value orientation area in the Five Cultures Study due to the difficulty of creating valid items. No attempt was therefore made in this study to elicit value orientations in this area.

Table 2

VALUE ORIENTATION AREAS AND THE POSSIBLE POSITIONS IN EACH^{*}

Value Orientation Area	Possible Value Orientation Positions
Relational	Lineality (L), Collaterality (C), Individualism (I)
Time	Past (Pa) Present (Pr) Future (Fu)
Man-Nature	Subject to Nature (S) Harmony with Nature (H) Mastery over Nature (M)
Activity	Being (B) Being in Becoming (Bb) Doing (D)
Human Nature	Evil Neutral/Mixture Good

	Mutable Mutable Mutable
	Immutable Immutable Immutable

^{*} Adapted from Kluckhohn and Strodtbeck (1961).

Note: The letters enclosed in parentheses following the various possible value orientation positions are the letters used to indicate that position where used throughout the remainder of the study.

Relational

1. Lineality (L)--refers to the holding of the primacy of group goals, continuous throughout time. Aristocracies typify this thinking.

2. Collaterality (C)--refers to the allowing of group and individual goals, but the general orientation is to the group.

3. Individualism (I)--refers to the orientation familiar to American society, where individual goals have priority.

Time

1. Past (Pa)--refers to the finding of meanings and values by looking to the past.

2. Present (Pr)--refers to the rejection of the past and future as of no value in arriving at meanings and values.

3. Future (Fu)--again typifies North American society; present sacrifice for future gain is strongly imbedded in American thought.

Man-Nature

1. Subject to Nature (S)--refers to the idea of fatalism, a resigned acceptance of natural forces.

2. Harmony with Nature (H)--implies no real separation of man, nature, and the supernatural. One is simply an extension of the other.

3. Mastery over Nature (M)--is the orientation held largely by industrialized societies, suggesting that natural

forces are to be overcome and put to the use of mankind.

Activity

1. Being (B)--refers to the spontaneous giving of expression to that which is conceived of as being "given" in the personality. It is not, however, developmental, nor does it imply licence.

2. Being in Becoming (Bb)--refers to the desire to develop all aspects of the self as an integrated whole.

3. Doing (D)--refers to the behavior that follows from one evaluating his own activities in terms of standards outside oneself.

Kluckhohn's observations on the relationship existing between value orientations and cultural change are highly relevant for this study. Three points are of prime importance:

1. Cultural change seldom occurs unless there is a reasonably sustained impact of some external force upon a culture.

2. Cultures that are ambivalent about their value orientations are ripe for change, whereas those that display homogeneity of orientations are much more difficult to change.

3. People who hold value orientations divergent from those dominant for that society will be the ones most receptive to the impact of another system.

STUDIES UTILIZING THE KLUCKHOHN METHOD

Kluckhohn and Strodbeck (1961) conducted what has

become known as "The Five Cultures Study" in New Mexico. This was an attempt to operationalize their theory of value orientations and to determine the effectiveness of the instrument in measuring intercultural differences and intra-cultural variations in value orientation patterns.

Significant differences were found to exist among the value orientations of the five cultural groups (Zuni, Navajo, Spanish-American, Mormon, and Texan), that were living in the same geographic region.

Gue's (1967) study is of particular interest because the present study is largely a parallel to it. Gue's hypotheses and findings are expanded upon further in Chapter V of this study, hence for the present section, it suffices to say that Gue examined the value orientation patterns of Indian students, Indian parents, teachers and administrators in an isolated region of northern Alberta. Significant differences were found to exist between the value orientation patterns of Indian students and Indian parents, Indian students and teachers, and Indian parents and teachers.

Bryans (1971) conducted another "Five Cultures Study" using Gue's form of the Kluckhohn instrument. An Alberta community that contained Ukrainian, French, Lebanese, Treaty Cree, and Metis ethnic groups was chosen for the study. Differences between the value orientation patterns of these ethnic groups were of sufficient degree to allow them to be considered as culturally different.

Pothier and Chance (1965) as a part of the McGill-

Cree Project sought to understand the trends toward acculturation among the Mistassini Indians in northern Quebec. An important finding of the writers was the existence of ambivalence in the value orientation patterns, indicating that the subjects were in the midst of what could be considered cultural transition.

Caudill and Scarr (1962) studied the value orientations of students and parents in several communities in Japan using a modified Kluckhohn instrument. The researchers found the subjects to be in the midst of rapid cultural change, possessing an intricate blending of traditional and modern value orientations. An important contribution of Caudill and Scarr is the "distance" concept for determining the significance of differences between value orientation patterns. This method of analysis was employed in this present study.

Kitchen (1966), Seger (1965) and Parry (1967) used the Kluckhohn theory and method in other settings less related to the present study, but demonstrating further the versatility and productivity of the Kluckhohn approach.

SUMMARY

A consideration of the problem of minority group education from both a global and national level has indicated the growing concern of such groups over the disparate treatment received by them, and their dissatisfaction in having their ways of life largely determined for them.

The studies of Indian acculturation and education indicated some of the basic differences existing between the Indian and "white" cultures, and some of the difficulties experienced in intercultural educational settings.

A consideration of both the Kluckhohn theory and the studies that have been conducted using the Kluckhohn methodology indicates the power and efficacy of the approach to both cross cultural boundaries and to examine basic cultural differences.

Thus, the literature reviewed in this chapter illustrates both the timeliness and feasibility of studying the value orientations of an Indian/non-Indian intercultural setting with the Kluckhohn methodology.

CHAPTER III

RESEARCH DESIGN

THE POPULATION AND THE SAMPLE

The Yukon Territory was chosen as the general geographic region in which to conduct the study. This decision was made on the basis of the reasons cited in the section of the study on "The Purpose and Significance of the Study." The south-western portion of the territory was selected for specific attention on the basis of both the writer's past association, and the limitations on time and financial resources.

At the request of the writer, the Department of Education of the Yukon Territorial Government provided a list of all students attending Whitehorse high schools. The Department of Indian Affairs provided information as to which of these students were legally classed as Indians, and which community was their home.

The members of both groups of student participants ranged in age from fourteen to eighteen years. Gue (1967) found that values generally have not stabilized at ages less than fourteen, and that by age eighteen, the majority of the Indian adolescents have entered the world of the adults. The imposing of these limits cut sharply into the number of students available for the study, resulting in a small sample being used for the study.

Non-Indian students and parents were identified by way of the class lists supplied by the Department of Education. The following numbers were randomly selected from the total numbers available:

Indian Students	-	25
Indian Parents	-	25
non-Indian Students	-	25
non-Indian Parents	-	25
Total		100

No students refused to participate in the study, while three Indian parents and one non-Indian parent chose not to participate. The number was then made up by further random draws.

A matching of students to parents was not conducted because of the rather prevalent instability of the institution of marriage in the area.

THE INSTRUMENT

The purpose of this study was to compare selected value orientation patterns as expressed by Indian and non-Indian residents of the Yukon Territory.

As previously stated, to answer the question "Are a number of groups culturally different?" a criterion measure must be used that is of sufficient universality that it moves across cultural boundaries easily. This criterion measure must be of sufficient power to measure and compare

important and fundamental characteristics of the culture upon which it is used.

Values or "value orientations" that form the basis for societal action are thought by Kluckhohn to be pervasive and important components of any culture, and if measures of these values or value orientations can be made operational, they may serve as the criteria for differentiating cultures. Following this rationale, the Kluckhohn theory of dominant and variant value orientations was selected as the conceptual framework for this study.

Gue (1967) modified the original Kluckhohn interview schedule to suit the culture of the Indians in northern Alberta. Upon completion of his study, Gue found some of his items yielding what he termed "murkiness in response patterns." The results of a pilot study conducted by the writer at the Big Horn Reserve near Nordegg, Alberta, confirmed Gue's findings. On the basis of this pilot study, the items yielding inconsistent value orientations were dropped from the schedule together with items in the Gue instrument lying outside of the Kluckhohn theory. This revised form of Gue's instrument was used for the present study. This instrument involved twenty items, five in each of the four value orientation areas. The distribution of the items by value orientation area is found in Table 3.

It is here relevant to note that although no specific tests have been conducted to determine the reliability and validity of the Kluckhohn instrument, statistical evidence

Table 3

DISTRIBUTION OF ITEMS BY VALUE ORIENTATION AREA

Item No.	Short Title	Value Orientation Area
1	Choice of Delegate	Relational
7	Help in Misfortune	Relational
11	Allocation of Grant	Relational
14	Wage Work	Relational
19	Woman in the Mod. World	Relational
3	Child Training	Time
5	Ideas about Change	Time
10	Philosophy of Life	Time
16	Non-Working Time	Time
17	Ceremonial Innov.	Time
2	Length of Life	Man-Nature
6	Forcing Conditions	Man-Nature
9	Belief in Control	Man-Nature
12	Use of Environment	Man-Nature
20	Hunting, Fishing	Man-Nature
4	Job Choice	Activity
8	Ways of Living	Activity
13	Housework	Activity
15	Family Work Relations	Activity
18	Going Away to School	Activity

of such reliability and validity is increasing although it is still rather scant. Kluckhohn feels that the ability of the instrument to yield scores in the manner predicted points to predictive validity. Repeated use in widely varied situations seems to indicate that it does discriminate among and between cultures.

THE HYPOTHESES

In view of the writer's desire in this study to compare and contrast the value orientation patterns of four groups, four null hypotheses were proposed.

- Ho₁: No significant differences exist between the value orientation patterns of Indian students and Indian parents.
- Ho₂: No significant differences exist between the value orientation patterns of Indian students and non-Indian students.
- Ho₃: No significant differences exist between the value orientation patterns of non-Indian students and non-Indian parents.
- Ho₄: No significant differences exist between the value orientation patterns of non-Indian parents and Indian parents.

THE ADMINISTRATION OF THE INSTRUMENT

The Indian student portion of the sample was found by the writer to be accommodated in its entirety in Yukon Hall, a government residence for Indian students in Whitehorse. Those that had been selected for participation in the study were contacted there, requested to take part in the study, and their responses were obtained in the following manner:

They were assembled and seated in one classroom of the hall. A brief explanation of purpose of the study was given, together with careful instructions concerning the marking of preferences on the schedule. The items were then

read orally by the investigator while the pupils followed the printed schedule on their desks. Pacing was slow, and an opportunity was given at the end of each item for re-reading the item or for taking more time choosing preferences. A ten-minute break was allowed midway in the schedule to reduce mental fatigue. The total administration time, including break was about 1 1/2 hours.

A similar procedure was employed for obtaining of the responses from the non-Indian student group. This was done, however, in a classroom at the F. H. Collins Secondary School in Whitehorse.

The members of both parent groups were contacted in their homes, and were interviewed there on a personal basis. Different methods were employed with the two groups regarding the actual administration of the questionnaire:

1. The non-Indian group was considered by the writer as being capable of providing accurate responses to the instrument by reading and marking their choices independent of the writers presence. Thus the questionnaires were explained briefly to them, left with them for a few days, and then picked up by the writer or his assistant.

2. Following the lead of both Kluckhohn and Gue, a tape recording of the schedule was made in the Indian language. This was checked by two bilingual Indian citizens of stature in Whitehorse, who agreed that it was a faithful translation of the English, with all due regard for the conceptual difficulties inherent in any translation.

The varying degrees of bilingualism found to exist among the members of the Indian parent group resulted in several patterns of administration of the questionnaire. Some respondents listened only to the tape, and verbally gave their responses to the interpreter. Some listened to the tape and simultaneously followed the printed schedule, and again verbally gave their responses to the interpreter. Some asked the investigator to read the schedule in English while they followed the printed words, and marked their own responses. A small number chose to read the instrument personally and mark it independently. Following Kluckhohn closely, no additional explanation was given other than the re-reading of an exact item if it was questioned.

The instrument was administered to all respondents between the dates of November 18 and December 20, 1970.

THE TREATMENT OF THE DATA

The statistical analysis of the data of this study was complicated by the nature of the data, as indicated by Kluckhohn (1961).

A pivotal feature of the Kluckhohn theory is the concept that both dominant and variant positions in the triples must be considered simultaneously in making between-group comparisons. This is not an easy problem for statistical analysis.

Some researchers (Kluckhohn and Strodbeck, 1961; Kitchen, 1966; Parry, 1967) have used the analysis of variance in analyzing the data. Gue (1967) however, notes that in the Kluckhohn method of eliciting value orientations

data are clearly accumulated at the ordinal level of measurement, and since one of the assumptions of parametric statistics is that if the data be accumulated on the interval scale of measurement, non-parametric methods must be used.

As a method to be preferred to the foregoing methods, Caudill and Scarr (1962) have proposed a method of analysis based solely on the logical concept of "distance." This method has been used by Gue (1967) and Bryans (1971).

Basic to this method is the idea that, if one excludes the possibility of tied rankings in value orientation patterns, six unique rankings of the positions are possible in each of the four value orientation areas. These possible rankings are the following:

<u>Relational</u>	<u>Time</u>	<u>Activity</u>	<u>Man-Nature</u>
I > C > L	Fu > Pr > Pa	B > Bb > D	S > M > H
I > L > C	Fu > Pa > Pr	B > D > Bb	S > H > M
L > C > I	Pr > Pa > Fu	D > Bb > B	M > H > S
L > I > C	Pr > Fu > Pa	D > B > Bb	M > S > H
C > L > I	Pa > Pr > Fu	Bb > D > B	H > M > S
C > I > L	Pa > Fu > Pr	Bb > B > D	H > S > H

Now Caudill and Scarr define "distance" as being "The smallest number of adjacent rank reversals required to turn one (value orientation pattern) into another (value orientation pattern)."

For example, if I > C > L were changed into I > L > C, a one distance shift would be represented, as only the C and the L have been reversed. However, if I > C > L were changed

into $L > I > C$, a two distance shift would be represented, as the C and the L have been reversed, followed by a reversal of the I and the L. Similarly, changing $I > C > L$ to $L > C > I$ represents a three distance shift.

This method, based solely on logic, compares one total value orientation pattern with another, and as such is particularly useful in intercultural studies, as Kluckhohn holds that it is the total patterning rather than the dominant value orientation that creates distinctions between cultures.

Kluckhohn also suggests, in discussing the severity of cultural change, that reversals of first and second, or second and third order preferences, i.e., what Caudill and Scarr refer to as one distance shifts are "logical" and hence "by implication, evolutionary." However, two or three distance shifts are more "illogical" and hence culturally disruptive.

In an attempt to relate their "distance" concept to the significance of the differences existing between value orientation patterns, Caudill and Scarr adopted the decision rule that the existence of a two or three distance difference between two value orientation patterns is sufficient to reject the null hypothesis that there is no difference between the value orientation patterns.

In the present study, the writer analysed the data using the Caudill and Scarr rationale, but added to the

overall rigor of the findings by applying also the Kolmogorov-Smirnov Two Sample Test (Siegel, 1956). In keeping with the ordinal nature of the data, the Kolmogorov-Smirnov analysis is a non-parametric statistical technique. It is a test designed specifically to detect the significance of the differences existing between two distributions, and as such is of direct applicability to the data of this study.

It is of relevance to note here, that in their discussion of the differences existing by their "distance" concept, Caudill and Scarr use the word "significant" in a sense somewhat remote from its usual statistical interpretation. The Kolmogorov-Smirnov analysis, however, retains the traditional statistical interpretation of the term as referring to certain alpha levels.

SUMMARY

This chapter was devoted to a discussion of the various aspects of the research design.

The population and the method of sampling were discussed.

The rationale for both selecting the Kluckhohn methodology as the conceptual basis for the study and for modifying Gue's form of the instrument was presented.

The hypotheses of the study, formulated by the writer from a consideration of related literature, were stated, as was an account of the administration of the questionnaire.

The analysis of the data, which involved the use of both Caudill and Scarr's "distance" concept and the Kolmogorov-Smirnov Two Sample Test (KS), was discussed.

CHAPTER IV

RESULTS AND INTERPRETATION OF DATA

This chapter is devoted to an analysis of the results of the study and an interpretation of the data.

A tabulation of the percent responses to the value orientation areas, obtained by summing the ranks of the preferences for each group, is found in Table 4.

The four null hypotheses proposed by the writer are considered in this chapter in the same order as originally presented.

H_{01} : No significant differences exist between the value orientation patterns of Indian students and Indian parents.

a. Relational Area.

The value orientation pattern of the Indian student group was found to be $C > L > I$. The same value orientation pattern was found to exist for the Indian parent group, involving obviously no shift in overall pattern. The Kolmogorov-Smirnov test revealed no significant differences between the distributions of the two groups in this area.

b. Time Area.

The value orientation pattern of the Indian student group was found to be $Fu > Pr > Pa$. The corresponding pattern for the Indian parent group was found to be $Pr > Pa > Fu$. This pattern difference represents a two-distance shift

which is, in Caudill and Scarr's view, culturally disruptive. The K-S test indicated the difference in distributions to be significant beyond the .02 level.

Table 4

PERCENT RESPONSES TO VALUE ORIENTATION AREAS

Area	Position	Indians		Non-Indians	
		Students	Parents	Students	Parents
Relational	L	20	16	4	4
	C	64	76	20	12
	I	16	8	76	84
Time	Pa	4	28	4	8
	Pr	44	64	28	20
	Fu	52	8	68	72
Man-Nature	M	24	60	80	88
	H	12	32	8	8
	S	64	8	12	4
Activity	B	12	48	12	8
	Bb	48	36	28	12
	D	40	16	60	80

c. Man-Nature Area.

Here the Indian student value orientation pattern was found to be $S > M > H$, whereas the corresponding pattern for the Indian parent group was found to be $M > H > S$. This difference again represents a two-distance shift in patterning, the distributions differing beyond the .01 level of significance.

d. Activity Area.

The activity value orientation pattern of the Indian student group was found to be $Bb > D > B$ compared with an activity pattern of $B > Bb > D$ for the Indian parent group. This again represents a two-distance shift of pattern, but the difference between the two distributions proved to be insignificant under the K-S rationale.

Thus, on the basis of the Caudill and Scarr decision rule that shifts of pattern in excess of one-distance are significant, Ho_1 must be rejected in three of the four value orientation areas for this intracultural comparison. The Kolmogorov-Smirnov criterion, however, indicated that only two of these shifts were statistically significant.

Ho_2 : No significant differences exist between the value orientation patterns of Indian students and non-Indian students.

a. Relational Area.

The relational value orientation pattern of the Indian students has been stated above as $C > L > I$. The corresponding pattern for the non-Indian students was found to be $I > C > L$, representing a two-distance shift of patterning. This was found to be significant beyond the .01 level.

b. Time Area.

The time pattern of the Indian students has been stated as $Fu > Pr > Pa$. The same pattern was found for the non-Indian students, obviously indicating agreement of

patterning. As would be expected, the K-S analysis revealed no significant differences existing between the distributions in this area.

c. Man-Nature Area.

The man-nature pattern of the Indian student group was found to be $S > M > H$. This, compared with the non-Indian student group pattern of $M > S > H$ represents a one-distance shift, significant beyond the .01 level.

d. Activity Area.

The activity pattern of the Indian student group was found to be $Bb > D > B$, as opposed to a pattern of $D > Bb > B$ for the non-Indian student group. This represents a one-distance shift, but the difference between the two distributions was found not to be significant according to the K-S rationale.

Thus, again on the basis of Caudill and Scarr's decision rule for distance shifts, the null hypothesis pertaining to the Indian student and non-Indian student groups must be rejected only in the relational area. The Kolmogorov-Smirnov analysis however, reveals that significant differences exist only between the distributions in the relational and man-nature areas.

H_{03} : No significant differences exist between the value orientation patterns of non-Indian students and non-Indian parents.

a. Relational Area.

Both groups were found to possess the same value

orientation pattern, namely $I > C > L$. As would be expected, the K-S analysis revealed no significant differences existing between the two distributions.

b. Time Area.

Again both groups were found to possess the same value orientation pattern, namely $Fu > Pr > Pa$, and no significant differences were revealed by the K-S analysis.

c. Man-Nature Area.

Here, the non-Indian student pattern was found to be $M > S > H$ whereas the non-Indian parent pattern was found to be $M > H > S$. This represents a one-distance shift of patterning, but the K-S analysis revealed that no significant differences exist between the two distributions.

d. Activity Area.

In this area also, both groups were found to possess the same value orientation pattern, namely $D > Bb > B$. The K-S analysis supported this, finding no significant differences existing between the distributions of the two groups.

Thus, by way of summary of the comparison between the non-Indian student and the non-Indian parent groups, no significant differences in value orientation patterning were found using either the Caudill and Scarr rationale or the Kolmogorov-Smirnov analysis.

Ho_4 : No significant differences exist between the value orientation patterns of non-Indian parents and Indian parents.

a. Relational Area.

The relational pattern of the non-Indian parent group was previously stated as $I > C > L$. The corresponding pattern for the Indian parent group was found to be $C > L > I$, representing a two-distance shift. This difference in distributions was found by the K-S analysis to be significant beyond the .01 level.

b. Time Area.

The time pattern of the non-Indian parent group was found to be $Fu > Pr > Pa$ whereas the time pattern of the Indian parent group was found to be $Pr > Pa > Fu$. This difference represents a two-distance shift, and the K-S analysis revealed that the differences between the distributions are significant beyond the .01 level.

c. Man-Nature Area.

The man-nature pattern of the non-Indian parent was found to be $M > H > S$. The corresponding pattern for the Indian parent group was found to be identical, indicating no shift in pattern. The K-S analysis also revealed no significant differences existing between the distributions.

d. Activity Area.

A three-distance shift was found here, the pattern of the non-Indian parent group being $D > Bb > B$ compared with the Indian parent pattern if $B > Bb > D$. The K-S analysis found the differences existing between these distributions to be significant beyond the .01 level.

Thus the Caudill and Scarr rationale indicates significant differences existing in three of the four possible value orientation areas, as does the Kolmogorov-Smirnov analysis. A comparison of the results of the Caudill and Scarr and Kolmogorov-Smirnov analyses is summarized in Table 5.

Another critical feature of the data should be noted, that of the ambivalence expressed in the total value orientation patterns of the Indian students. If Kluckhohn's suggestion that ". . . for total systems, the evidence of a virtually equal stress upon two alternative positions . . . is usually indicative of cultural transition . . ." is accepted, then one could consider the Indian students of the Yukon Territory to be in the midst of severe cultural transition, as in only two of the four value orientation areas were strong first-order choices present. This is evident from a study of Table 4, employing Gue's decision rule that ambivalence in patterning is exhibited if "a less than twenty five percent difference exists between responses to the first and second order choices."

A contrasting lack of ambivalence is noted in the total patterns of the Indian parent group, as well as in the patterns of both the non-Indian groups.

SUMMARY

This chapter was devoted to the analysis of the responses of the members of the four sample groups, using both the Caudill and Scarr rationale and the Kolmogorov-Smirnov analysis.

Table 5

A COMPARISON OF THE RESULTS OF THE CAUDILL AND SCARR
AND KOLMOGOROV-SMIRNOV ANALYSES

		Caudill and Scarr*	Kilmogorov- Smirnov
Ho ₁	Relational	0	N.S.
	Time	2	p < .02
	Man-Nature	2	p < .01
	Activity	2	N.S.
Ho ₂	Relational	2	p < .01
	Time	0	N.S.
	Man-Nature	1	p < .01
	Activity	1	N.S.
Ho ₃	Relational	0	N.S.
	Time	0	N.S.
	Man-Nature	1	N.S.
	Activity	0	N.S.
Ho ₄	Relational	2	p < .01
	Time	2	p < .01
	Man-Nature	0	N.S.
	Activity	3	p < .01

*The Caudill and Scarr results are indicated by the number of shifts in distance represented.

Statistically significant differences were found to exist between the value orientation patterns of Indian students and Indian parents, between Indian students and non-Indian students, and between Indian parents and non-Indian parents. No statistically significant differences were found to exist between the value orientation patterns of non-Indian students and non-Indian parents.

Table 6

DOMINANT VALUE ORIENTATION POSITIONS OF INDIANS
AND NON-INDIANS IN THE YUKON TERRITORY

Area	INDIANS		NON-INDIANS	
	Students	Parents	Students	Parents
Relational	Collaterality	Collaterality	Individualism	Individualism
Time	Future	Present	Future	Future
Man Nature	Subject	Mastery	Mastery	Mastery
Activity	Being/Becoming	Being	Doing	Doing

Another critical feature of the data was seen by the writer as being the ambivalence expressed in the total value orientation patterns of the Indian student group, indicating the existence of what Kluckhohn would consider a state of cultural transition for them. A contrasting lack of ambivalence in total patterning was noted for the Indian parent and the non-Indian groups.

CHAPTER V

SUMMARY, CONCLUSIONS AND IMPLICATIONS

SUMMARY

The purpose of this study was to examine the value orientations of a sample of Indians in the Yukon Territory, and to compare the value orientation patterns of that group with the value orientation patterns of a non-Indian group. Comparisons were also made between the parent and student segments of each group.

The study was based on the theory and method of Florence Kluckhohn, and a revised form of Gue's (1967) version of the Kluckhohn interview schedule was used to obtain the value orientation patterns of the four groups.

The data were analysed utilizing both the Caudill and Scarr "distance" concept and the Kolmogorov-Smirnov Two Sample Test. Statistically significant differences were found to exist between the value orientation patterns of the Indian students and Indian parents, between the Indian students and non-Indian students, and between the non-Indian parents and Indian parents. No statistically significant differences were found to exist between the value orientation patterns of non-Indian students and non-Indian parents.

Also, if one accepts Kluckhohn's contention regarding the significance of any ambivalence expressed in the total value orientation patterns, one could conclude that the

Indian students in the Yukon Territory are in the midst of cultural change, whereas neither the Indian parent group nor either of the non-Indian groups could be considered as such.

CONCLUSIONS

This study largely paralleled Gue's (1967) study. As such, similarities and differences between the methodologies, hypotheses, and findings of the two studies are of interest.

Gue revised the original Kluckhohn instrument so as to better relate to the Indian culture of northern Alberta. Upon completion of the study, weaknesses were found in the instrument. The instrument used in the present study was a revision of the Gue form, designed to overcome the weaknesses inherent within it.

Similar interviewing techniques were used in both studies, but the sampling method differed somewhat with the present study, as did the numbers of people in the sample.

Gue compared the value orientation patterns of Indian students, Indian parents, and teachers, whereas the writer extended the non-Indian sample to include non-Indian students and non-Indians parents.

Gue hypothesized an Indian student value orientation profile of Collaterality, Present, Harmony-with-Nature, and Being. He found a profile of Lineality, Future, Subject-to-Nature, and Being-Becoming. The present study found a similar profile with the exception that Collaterality was preferred

over Lineality.

Gue hypothesized the same value orientation profile for the Indian parents as for the Indian students, but here found a profile of Lineality, Future, Mastery-over-Nature, and Being-Becoming. This compares with the Collaterality, Present, Mastery-over-Nature, Being profile found by the writer in this study.

The non-Indian portion of Gue's sample was limited to teachers in the region under study. Their hypothesized value orientation profile was Individualism, Future, Mastery-over-Nature, Doing. This hypothesis was supported except in the activity area where Being-Becoming was preferred. Gue's hypothesized profile was found for both of the non-Indian groups of the present study.

Theorizing about the similarities and differences of results of the two studies, while constituting an interesting academic exercise, is considered by the writer to be beyond the scope of this study, and as such is left as a possible area for further research.

Thus, the current study, although roughly paralleling that of Gue, did extend the application of the Kluckhohn theory and method into a different intercultural setting at a somewhat broader conceptual level, with a refined instrument, and with a somewhat more applicable form of mathematical analysis. By so doing, the writer provided additional evidence of the usefulness and efficacy of the Kluckhohn model for testing intercultural differences and

intracultural variations in value orientation.

IMPLICATIONS FOR EDUCATION

If the findings of this study represent a sampling of the differences in value orientations between the Indian people and the dominant Canadian society, powerful implications emerge for curriculum objectives, teacher education, guidance services, and educational administration. The educational process is generally viewed as the prime purveyor of culture (Lyon, 1971) and as such, schools have come to be considered as ethnic melting pots. Schools for Indian children have in the past however, not only demonstrated a noteworthy lack of success in this area, but also that any success has been achieved at the high cost of alienation and social maladjustment (Cardinal, 1969).

As DuBois (1955) stated: "The establishment of western schools, especially boarding schools, and western curricula in non-Western societies, is likely to constitute a cultural discontinuity of the most extreme type" (p. 102). Thus the appropriateness of the current objectives of education for schools serving pupils of Indian ancestry must be re-examined to ascertain how well an educational system designed by a dominant cultural group is serving the interests and aspirations of such a minority group.

The timeliness of such a re-evaluation is evident from Cardinal's (1969 p. 162) warning:

The Indian has reached the end of an era. The things that we hold sacred, the things that we believe in, have been repudiated by the Federal government. But we will not be silenced again, left behind to be absorbed conveniently into the wretched fringes of a society that institutionalizes wretchedness. The Buckskin curtain is coming down.

The Indian and with him the larger Canadian society, faces two alternatives--a future in which the Indian may realize his potential through the provision of the essential resources which are rightfully his, or a future where frustrations are deepened by a continued state of deprivation leading to chaos and civil disorder.

To this end it is relevant to here note that Malinowski (1943) disliked the word "acculturation" preferring instead the word "transculturation" because with it there are "no implications of one standard dominating all the phases of cultural change, but a transition in which both sides are active, each contributing its quota, each merging into a new reality of civilization" (p. viii).

Whether or not a new period of cultural contact for the Indians of the Yukon will, in fact, arise would seem to depend not only upon the willingness of the white society to give a measure of power to the Indians, but also on the willingness of the Indians to accept this power and the responsibility that will go with it.

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APPENDIX A
THE QUESTIONNAIRE, INDIAN FORM

EXAMPLE OF QUESTIONS

1. Colors

Three people were discussing the use of light and dark colors. Each had a different idea.

3 A One person said, "I like black. It is a solid color, and good contrasts are possible."

1 B A second person said, "I like gray. It goes with anything, and it is a soft color."

2 C A third person said, "I like white. You can do so many things with it, and use it anywhere."

Since you prefer light colors, you decide you agree most with B, so you write 1 opposite the letter B. You like white second best, so you write 2 opposite the letter C. You like black third best, so you write 3 opposite the letter A.

There are no right or wrong answers, just preferences or likes. Some of the questions will seem hard, but read them, or listen, carefully, then mark your 1, 2, and 3.

PLEASE DO NOT LEAVE OUT ANY QUESTIONS

1. Choice of Representative

A settlement like yours has to send a person to speak for them at a meeting in a town a long way off. There are three ways to choose who to send.

—A Should a meeting be called, and everyone talk things over until almost everyone agrees, so that when a vote is taken, almost everyone would agree on the same person?

—B Should the older, more important leaders who have long experience with such things take the main responsibility for deciding who should be sent?

—C Should a meeting be called, names be put up, a vote be taken, and the person sent who gets the majority of the votes, even though many people are still against sending person?

2. Length of Life

Three persons were talking about whether people themselves can do anything to make the lives of men and women longer.

—A One person said, "It is already true that doctors and others are finding ways to add many years to the lives of most people, through new medicines, vaccinations, and the study of foods. If people will pay attention to all these new things, they will almost always live longer."

—B A second person said, "I really do not believe there is much that human beings can do to make the lives of men and women longer. I believe that every person has a set time to die, and when that time comes, it just comes."

—C A third person said, "I believe that there is a plan to life which works to keep all living things moving together, and if a man will learn to live his whole life by that plan, he will live longer than other men."

3. Child Training

Some people were talking about how children should be brought up. Here are three different ideas.

Some people said that children should always be taught well the ways of the old people. These
 ___ A people believe that the old ways are the best, and that when children do not follow the old ways, things go wrong.

Some people said that children should be taught some of the ways of the old people, but that it is wrong to make children stick to these ways. These
 ___ B people believe that it is necessary for children always to learn about and take on those new ways that will best help them get along in the world of today.

Some people did not believe that children should be taught much about the ways of the old people, except as an interesting story of what has gone before. These people believe that the world goes along best
 ___ C when children are taught the things that will help them find out new ways of doing things instead of following old ways.

4. Job Choice

A man needed a job and had a chance to work for three men. The three bosses were different. Listen to what they were like and say which you think would be the best to work for.

One boss was a fair enough man who gave a little higher pay than most men, but he was the kind of boss who made men work hard and stay on the job. He did not like it at all when a worker left work for
 ___ A awhile to go on a trip or have a day or so of fun, and he thought it was right not to take such a worker back on the job.

A second boss paid just ordinary wages, but he was not so strict. He understood that a worker sometimes would not turn up--would be off on a trip or having a little fun for a day or so. When his men did
 ___ B this, he would complain a little, but the men would go back to work.

A third boss paid just ordinary wages. He was firm, but he understood that a worker would sometimes not turn up--would be off on a trip or having a little fun for a day or so. But when a worker came
 ___ C back, this boss would always ask him how he expected to become a better worker by taking so much time off. The boss would take the man back on the job if the man could show that he wanted to learn more and become a better man.

5. Ideas About Change

Three young people were talking about what they thought they would have after they left school and started raising a family, compared with what their fathers and mothers have.

___A The first one said, "I expect my family will be better off in the future than the family of my father and mother or relatives, if we work hard and plan right. Things in this country usually get better for people who really try."

___B The second one said, "I don't know whether my family will be better off, the same, or worse off than the family of my father and mother or relatives. Things always go up and down even if people do work hard. So one can never really tell how things will be."

___C The third one said, "I expect my family to be about the same as the family of my father and mother or relatives. The best way is to work hard and plan ways to keep up things as they have been in the past."

6. Facing Conditions

There are different ways of thinking about how God is related to man and to weather and to all other natural conditions which make plants and animals live or die. Here are three possible ways.

___A God and people all work together all the time; whether the conditions which make the plants and animals grow are good or bad depends upon whether people do all the proper things to keep themselves working along with their God and with the forces of nature.

___B God does not directly use his power to control the conditions which affect the growth of plants or animals. It is up to people themselves to find out how and why conditions change, and try hard to find the ways of controlling them.

___C Man cannot know how God uses his power over the conditions which affect the growth of plants and animals, and it is useless for people to think they can change conditions very much for very long. The best way is to take conditions as they come and do as well as one can.

7. Help in Misfortune

Suppose a man had some very bad luck. Say his cabin burned down, or he had to give up trapping or working for awhile because his wife was sick. He and his family had to have help from someone if they were to get through the winter. Here are three different ways of getting help.

It would be best if he depended mostly on his
___ A brothers and sisters or close friends to help him out as much as possible.

It would be best for him to try to raise the
___ B money on his own, from people who are neither relatives nor employers.

It would be best for him to go to his employer, or to an older, important relative (like his father, grandfather, or uncle) who is used to managing things in the settlement, and ask him to help out until things get better.
___ C

8. Way of Living

Three people were talking about how they liked to live. Each one had a different idea.

One said, "What I care about most is accomplishing things--getting things done just as well or better than other people do them. I like to see results and think that they are worth working for."
___ A

The second person said, "What I care about most is to be allowed to think and act in the manner that best suits the way I really am. Even if I don't get much done, I believe in enjoying life as I go along."
___ B

The third person said, "What I care about most is learning and developing as a person. I like to be active and busy, but it is more important to me to feel that I am becoming a better person than to have a lot to show."
___ C

9. Belief in Control

Three men from different areas were talking about the things that control the weather and other conditions.

—A One man said, "My people have never controlled the rain, wind, and other natural conditions, and probably never will. There have always been good years and bad years. That is the way it is, and if you are wise you will take it as it comes and do the best you can."

—B The second man said, "My people believe that it is man's job to find ways to overcome weather and other conditions, just as they have overcome so many things. They believe they will one day succeed in doing this, and may even overcome dry years and floods."

—C The third man said, "My people keep things going by working with all the forces which make the rain, the snow, and other conditions. It is when we do the correct things, live in the proper way, and keep all that we have in good condition, that all goes well."

10. Ideas About Life

People often have very different ideas about what has gone before and what we can expect in life. Here are three ways of thinking about these things.

—A Some people believe that it is best to give the most attention to what is happening now in the present. The past is gone, they say, and the future is too uncertain to count upon. Although things change, sometimes for the better, sometimes for the worse, in the long run life is about the same. People who believe this way think it is all right to keep whatever old ways one likes, but at the same time be ready to accept new ways as they come from year to year.

—B Some people think that the old ways were the best, and that as changes come, things get worse. These people think the best way to live is to work hard to keep up the old ways, and try to bring them back when they are lost.

—C Some people believe that the ways of the future will be the best, and even though change brings some small setbacks, it brings improvement in the long run. People who believe this think the best way to live is to look a long time ahead, work hard, and give up many things now so that the future will be better.

11. Deciding How to Use Government Help

The government one time had quite a lot of money to give to settlements like yours for the people to make or build something in the settlement for spare-time activities. Different people in the settlements had different ideas about how to make the plan to use the money.

_____A The first one said, "The older, important leaders in the settlement should decide how to use the money. They have experience in such things and can tell the government what they think we need."

_____B A second person said, "We should call a community meeting and ask everyone to come with his own ideas. Every idea should be voted on, and the plan that gets the largest number of votes will be the plan we tell the government, even if many people still object to that plan."

_____C A third person said, "We should call a community meeting and talk about what we want until everyone pretty well agrees on a plan. That will be the plan we send to the government."

12. Use of Traplines

Three different men each had a trapline, and each had his own way of running his trapline.

_____A One man set out his traps, worked hard, and also set himself to living in right and proper ways. He felt that it is the man who keeps himself working along with nature who makes the best of things and gets the most fur.

_____B Another man set out his traps, but only worked hard enough on the trapline to keep it going. He felt that it mainly depended on the weather how much fur he got, and that nothing extra that people do could change things much.

_____C A third man set out his traps and worked hard on his trapline. He made use of all the new ideas he could find to be a better trapper. He felt that by doing this he would get more fur in most years.

13. Housework

Three women were talking about the way they liked to live.

—A One said that she was willing to work as hard as most women, but that she didn't like to spend a lot of time doing extra things in her house or taking up extra things outside. Instead she liked to have time free to enjoy visiting people, going on trips, or just talking with whomever was around.

—B The second woman said that she liked best of all to find extra things to work on which would interest her, such as improving her home, joining a club, or doing some extra sewing. She said she was happiest when she was kept busy and getting lots done.

—C The third woman said that she liked to be active at things that would teach her how to understand herself and life better. She didn't worry about getting much done, as long as she felt she was developing herself.

14. Wage Work

Three men were talking about three different ways of working. Each man had a different idea.

—A One said, "I like being my own boss, and doing things my way. Then I can decide what to do, start when I like and stop when I like, and work as hard or as long as I like."

—B The second man said, "I like to work for a big company where I get paid regular wages and where I have a general idea of how many hours a day I will work, and what will be expected of me."

—C A third man said, "I like to work with a friend or several friends. We would work together as equal partners and decide what to do among ourselves."

15. Family Work Relations

Three people from different settlements were talking about how families who live close together in the settlement can arrange their work. Here are three possible ways.

___A In one settlement, each of the separate families (that is, husband, wife, and children) looks after its own business separately from all the others, and is not responsible for the others.

___B In the second settlement, the close relatives in the families work together and talk over among themselves the way to take care of whatever problems come up.

___C In the third settlement the families that are closely related work together but have the oldest able person be responsible for the most important things and take charge of these things.

16. Non-Working Time

Three men spend their time in different ways when they have no work to do.

___A One man spends most of his time learning or trying out things which will help him in his work.

___B One man spends his time learning new things which make him feel he is developing himself and learning to understand himself better. As long as he is learning to be a more complete and better person, he is happy.

___C One man spends most of his time talking, telling stories, singing, and so on, with his friends.

17. Changes in Church Services

People in a settlement like yours saw that the church services were changing from what they used to be.

___A Some people were really pleased because of the changes in the church services. They felt that new ways are usually better than old ones, and they like to keep everything--even church services--moving ahead.

___B Some people were unhappy because of the changes. They felt that church services should be kept exactly as they had been in the past.

___C Some people felt that the old ways for church services were all right but that you just can't hang on to them. It makes life easier just to accept some changes as they come along.

18. Going Away to School

Several young people from a settlement like yours had gone to a vocational school a long way off so that they could learn things that would help them get jobs. Different persons in the settlement had different ideas about these young people going away to the vocational school.

One person said, "It might do them some
___A good. When they come back home here they might find some work. We won't know until they come back."

A second person said, "There are lots of
___B new kinds of work in other places that we don't even know about here. It is right for these young people to go away to the vocational school and learn new things, for then they will always be able to change when things change."

A third person said, "They do not need to
___C learn new things. The old ways are best, the ways of our old people. We should try to work hard and live the old ways, and bring them back when they are lost."

19. Women in the Modern World

A girl in a settlement like yours left school at the end of Grade Eight. She had always passed with good marks and could have gone on in school, but she preferred to get married and have a family. People saw this in different ways.

Some people thought the girl should have
___A stayed in school for a few more years because she was doing well. They said she could have gone to vocational school or to senior high school and accomplished something in the world. They said that doing things in the world is more important than getting married and raising a family.

Some people said that she should have stayed
___B in school longer in order to become a better wife and mother. They thought that by staying in school she would develop her abilities and become a more complete person. Then she could get married and start raising a family.

Some people said that when a girl prefers to
___C get married and start raising a family, that is more important than going to school. They said that being a mother is the place of women in the world, the most important thing that women do.

20. Hunting, Fishing and Trapping

A certain man in a settlement like yours did a lot of hunting, fishing, and trapping, but did not earn enough money to support his family, although he could have done so by working in a sawmill close to his home. Three people were talking about this.

_____ A The first person said, "I believe it is all right to spend your time hunting, fishing and trapping. You have to be able to understand and work with nature --and the wind, the rain, the sun and the snow--if you are to be good at these things. The man who can do this is living a good life, and things will turn out well for him."

_____ B The second person said, "There's not much a person can do by hunting, fishing and trapping to improve things for very long. Good years and bad years come and go, and you get game, or fish, or fur if conditions are right. The best way is just to take things as they come, and do as well as you can."

_____ C The third person said, "It would be better if the man were to work at something he could control better than fish or animals. A man should work where he can manage the things around him, and doesn't have to worry too much about conditions in nature and their effect on how much money he earns."

APPENDIX B

THE QUESTIONNAIRE, NON-INDIAN FORM

EXAMPLES OF QUESTIONS

1. Colors

Three people were discussing the use of light and dark colors. Each had a different idea.

3 A One person said, "I like black. It is a solid color, and good contrasts are possible."

1 B A second person said, "I like gray. It goes with anything, and it is a soft color."

2 C A third person said, "I like white. You can do so many things with it, and use it anywhere."

Since you prefer light colors, you decide you agree most with B, so you write 1 opposite the letter B. You like white second best, so you write 2 opposite the letter C. You like black third best, so you write 3 opposite the letter A.

There are no right or wrong answers, just preferences. Some of the distinctions between parts of the items will seem small, but they are there. Read each item carefully, then mark your 1, 2, and 3. You may rank two, or even three parts equally.

This questionnaire takes approximately 45 minutes to complete. Please work thoughtfully.

PLEASE DO NOT OMIT ANY ITEMS

1. Choice of Delegate

A small settlement without any organized local government is to send a representative to a meeting in the provincial capital. How should this delegate be chosen?

—^A Should a meeting be called, and everyone discuss things until almost everyone agrees, so that when a vote is taken almost all the people would agree on the same person?

—^B Should the older, more important leaders in the community take the main responsibility for deciding who should represent the people, since the older leaders are the ones who have long experience in such matters?

—^C Should a meeting be called, names be put up, a vote be taken, and the person sent who gets the majority of the votes, even though many people are still against sending that person?

2. Length of Life

Three persons were talking about whether people themselves can do anything to make the lives of men and women longer.

—^A One said, "It is already true that doctors and others are finding ways to add many years to the lives of most people, through new medicines, immunizations, and the study of foods. If people will pay attention to all these new things, they will almost always live longer."

—^B A second person said, "I really do not believe there is much that human beings can do to make the lives of men and women longer. I believe that every person has a set time to die, and when that time comes, it just comes."

—^C A third person said, "I believe that there is a plan to life which works to keep all living things moving together, and if a man will learn to live his whole life by that plan, he will live longer than other men."

3. Child Training

Some people were talking about the way children should be brought up. Here are three different ideas.

Some people said that children should always be thoroughly taught the traditions of the past. These people believe that the old ways are the best, and when children do not follow the old ways, things go wrong.

___A

Some people said that children should be taught some of the old traditions, but that it is wrong to insist that they stick to these ways. These people believe that it is necessary for children always to learn about and master those new ways that will best help them get along in the world of today.

___B

Some people did not believe that children should be taught much about past traditions except as an interesting story of what has gone before. These people believe that the world goes along best when children are taught the things that will help them discover new ways of doing things to replace the old ways.

___C

4. Job Choice

A man needed a job and had a chance to work for three men. The three employers were different. Consider their viewpoints and indicate which one you think would be the best man to work for.

One employer was a fair enough man who paid a little higher than the going wage, but he was the kind of man who insisted that men work hard and stay on the job. He did not like it at all when an employee was absent from work now and again to go on short trips, or for reasons other than illness. He considered it right to dismiss such employees.

___A

A second employer paid the going wage, but he was not so firm. He understood that employees would sometimes not turn up for a day or two, for many reasons. When his employees did this, he would grumble a little, but the employees would go back to work.

___B

A third employer paid the going wage. He was firm, but he understood that employees would sometimes not turn up for a day or two, for many reasons. When the employee did come back, however, the employer would always ask him how he expected to become a better worker when he took so much time off. The employer would take the man back on the job if the worker could show that he wanted to learn more and become a better man.

___C

5. Expectations About Change

Three people were talking about what they thought their children would have when they were grown up. Here is the viewpoint of each of the three persons.

—A One said, "I really expect my children to have more than I have had if they work hard and plan their lives. There are always opportunities for people who try."

—B The second person said, "I don't know whether my children will be better off, worse off, or just the same. Things always go up and down even if one works hard, so we can't really tell."

—C The third person said, "I expect my children to have just about the same as I have had, or bring things back as they once were. It is their job to work hard and find ways to keep things going as they have been in the past."

6. Facing Conditions

There are different ways of thinking about how the Creator is related to man, and to weather, and to all other natural conditions which make plants and animals live or die. Here are three possible ways:

—A The Creator and people work together all the time; the conditions which make plants and animals grow are good or bad depending upon whether people keep themselves in harmony with their Creator and with the forces of nature.

—B The Creator does not directly use his power to control the conditions which affect the growth of plants and animals. It is up to people themselves to discover how and why conditions change, and to try hard to find ways of controlling conditions.

—C Man cannot know how the Creator uses his power over the conditions which affect the growth of plants and animals, and it is useless for people to think they can change conditions very much for very long. The best way is to take conditions as they come and do as well as one can.

7. Help in Misfortune

A man suffered a grave misfortune which used up all his savings and cut off his earning power for a time. He and his family had to have help from someone if they were to get through the winter. Here are three different ways of getting help.

It would be best if he depended mostly on his
___A brothers and sisters or close friends to help him out as much as possible.

It would be best for him to try to raise the
___B money on his own, from people who are neither relatives nor employers.

It would be best for him to go to his employer,
___C or to an older, important relative who is used to managing things in the community, and ask him to help out until things get better.

8. Ways of Living

Three people were talking about how they liked to live. Each one had a different idea.

One said, "What I care about most is accomplishing things--getting things done just as well or
___A better than other people do them. I like to see results and think that they are worth working for."

The second person said, "What I care about most is to be allowed to think and act in the manner
___B that best suits the way I really am. Even if I don't get much done, I believe in enjoying life as I go along."

The third person said, "What I care about most is learning and developing as a person. I like
___C to be active and busy, but it is more important to me to feel that I am becoming a better person than to have a lot to show."

9. Belief in Control

Three men from different cultures were talking about the things that control the weather and other conditions.

One man said, "My people have never controlled the rain, wind, and other natural conditions, and probably never will. There have always been good years and bad years. That is the way it is, and if you are wise you will take it as it comes and do the best you can."

The second man said, "My people believe that it is the man's job to find ways to overcome weather and other conditions, just as they have overcome so many things. They believe they will one day succeed in doing this, and may even overcome drought and floods."

The third man said, "My people keep things going by working with all the forces which make the rain, the snow, and other conditions. It is when we do the correct things, live in an appropriate way, and keep all that we have in good condition, that all goes well."

10. Philosophy of Life

People often have very different ideas about what has gone before and what we can expect in life. Here are three ways of thinking about these things.

Some people believe that it is best to give the most attention to what is happening now in the present. The past is gone, they say, and the future is too uncertain to count upon. Although things change, sometimes for the better, sometimes for the worse, in the long run life is about the same. People who believe this way think it is all right to keep whatever old ways one likes, but at the same time be ready to accept new ways as they come from year to year.

Some people think that the traditional ways were the best, and that as changes come, things get worse. These people think the best way to live is to work hard to keep up the old ways, and try to bring them back when they are lost.

Some people believe that the ways of the future will be the best, and even though change brings some small setbacks, it brings improvement in the long run. People who believe this think the best way to live is to look a long time ahead, work hard, and give up many things now so that the future will be better.

11. Allocation of Recreation Grant

The government of a large territory announced that a fairly large sum of money would be made available to each small community in the territory to use for setting up recreation facilities. The government believed that the people in the small communities should decide how to use the grant. Different people had different ideas about how to make the plan for the use of the money.

—A One person said, "Our elected representatives and leaders in our community should decide how to use the grant. They have experience in such things and can tell the government what they think we need."

—B A second person said, "We should call a community meeting and ask everyone to come with his own ideas. Every idea should be voted on, and the plan that gets the largest number of votes will be the plan we tell the government, even if many people still object to that plan."

—C A third person said, "We should call a community meeting and talk about what we want until everyone pretty well agrees on a plan. That will be the plan we send to the government."

12. Use of the Environment

Three different men were in the same occupation, but each had a different approach to the use of the resources of his community in carrying on his occupation.

—A One man used the physical and social resources of his community skillfully. He worked hard, but in addition, set himself to living in appropriate ways, which he believed to be those which kept him in harmony with the forces of nature.

—B A second man used the physical and social resources of his community, but only worked hard enough at his occupation to keep things going. He felt that how well he got along in his occupation depended mainly upon conditions beyond his control, and that nothing that people do extra changes things very much.

—C A third man used the physical and social resources of his community skillfully, and worked hard, making use of all the new scientific ideas he could find in order to improve his occupation. He felt that by doing this he would in most years prevent many of the effects of bad conditions.

13. Housework

Three women were talking about the way they liked to live.

_____A One said she was willing to work as hard as most women, but that she didn't like to spend a lot of time doing extra things in her house or taking up extra things outside. Instead she liked to have time free to enjoy herself by visiting with people, going on trips, talking with whomever was around, watching T.V. and so on.

_____B The second woman said that she liked best of all to find extra things to work on, which would interest her, such as improving her home, joining a club, or taking evening courses. She said she was happiest when she was kept busy and getting lots done.

The third woman said that she liked to be active at things that would teach her how to understand herself and life better. She didn't worry about getting much done, as long as she felt she was developing within herself.

14. Wage Work

Three men were talking about three different ways of working. Each man had a different idea.

_____A One said, "I like being my own boss, and doing things my way. Then I can decide what to do, start when I like and stop when I like, and work as hard or as long as I like."

_____B The second man said, "I like to work for a big organization, where I get paid regular wages and where I have a general idea of how many hours a day I will work, and what will be expected of me."

_____C A third man said, "I like to work with a friend or several friends. We would work together as equal partners and decide what to do among ourselves."

15. Family Work Relations

Families who live close together in communities can arrange their work in different ways. Here are three possible ways.

___A In some communities, each of the separate families (i.e., husband, wife and children) looks after its own business separately from all the others, and is not responsible for the others.

___B In other communities, the close relatives in the families work together and talk over among themselves the way to take care of whatever problems come up.

___C In still other communities, the families that are closely related work together, but have the oldest able person be responsible for the most important things and take charge of these things.

16. Non-Working Time

Three men spend their time in different ways when they have no work to do.

___A One man spends most of his time learning or trying out things that will help him in his work.

___B One man spends his time learning new things which will make him feel he is developing and learning to understand himself better. As long as he feels he is using more of his potential as a human being all the time, he is happy.

___C One man spends most of his time watching T.V. or talking, telling stories, singing, and so on, with his friends.

17. Ceremonial Innovation

People in a community like yours saw that the religious ceremonies were changing from what they used to be.

___A Some people were really pleased because of the changes in religious ceremonies. They felt that new ways are usually better than old ones, and they like to keep everything, even ceremonies, moving ahead.

___B Some people were unhappy because of the change. They felt that religious ceremonies should be kept exactly as they had been in the past.

___C Some people felt that the old ways for religious ceremonies were all right, but that you just can't hang on to them. It makes life easier just to accept some changes as they come along.

18. Going Away to School

Several young people from a town had gone to technical institutes and universities a considerable distance away from their home town. Different people in the town thought differently about these young people going away to further their education.

One person said, "It might do them some
 ___A good. When they come back they might find some work here. We won't know until they come back."

A second person said, "There are many new kinds of work in other places that we don't even know
 ___B about here. It is right for these young people to go away to continue their education and learn new things. They will then be able to adapt themselves to the changes that are coming all the time in the world."

A third person said, "They do not need to
 ___C learn new things. The traditional ways are best. We should try to live the old ways, and work hard to bring them back when they are lost."

19. Women in the Modern World

A girl left Senior High School before she had finished her program or obtained a diploma. She had always made good marks, and could have gone on to higher education, but she preferred to get married and raise a family. People saw this situation in various ways.

Some people thought that the girl should have stayed in school longer because she was doing well. They said she could have gone on to the univer-
 ___A sity or a technical institute and accomplished something in the world. They believed that it is more important for a girl to do things in the world than to get married and raise a family.

Some people said that she should have stayed in school longer in order to become a better wife and
 ___B mother. They thought that by staying in school she would develop her abilities and become a more complete person. Then she could get married and start raising a family.

Some people said that when a girl prefers to get married and start raising a family, that is
 ___C more important than going to school. They said that being a mother is the place of women in the world, the most important thing that women do.

20. Hunting, Fishing, and Trapping

A certain man in an isolated settlement did a lot of hunting, fishing, and trapping, but did not earn enough money to support his family, although he could have done so by working in a sawmill close to his home. Three people were talking about this.

_____ A The first person said, "I believe it is all right to spend your time hunting, fishing and trapping. You have to be able to understand and work with nature --with the wind, the rain, the sun and the snow--if you are to be good at these things. The man who can do this is living an appropriate life, and things will turn out well for him."

_____ B The second person said, "There's not much a person can do by hunting, fishing and trapping to improve things for very long. Good years and bad years come and go, and you get game, or fish, or fur if conditions are right. The best way is just to take things as they come, and do as well as you can."

_____ C The third person said, "It would be better if the man were to work at something he could control better than fish or animals. A man should work where he can manage the things around him, and doesn't have to worry too much about conditions in nature and their effect on his earning power."

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